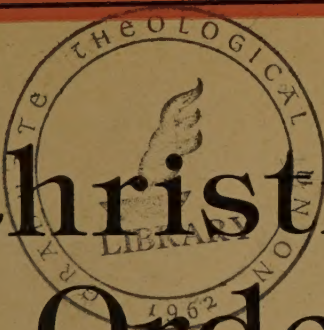


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Christian Order

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ON GENERAL COUNCILS : THE
MEANING OF "VATICAN THREE"

Philip Trower

STURGY AND THE REALM OF
THE RATIONAL

Rt. Rev. Dr. Rudolf Graber

CHRIST TO THE WORLD

The Editor

THE ORTHODOX CHURCH AND THE
SOVIET UNION

Czeslaw Jesman

HUNGARY'S SUFFOCATED CHURCH

Aid to the Church in Need

RIGHT, LEFT AND CENTRE

The Editor

v. 20
1979

JANUARY RENEWERS

Please be so kind as to renew on the first reminder that comes to you. Your help in this respect is invaluable. I know you will give it most generously. Thank you so much.

—Paul Crane, S.J.

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Christian Order

EDITED BY

Paul Crane SJ

VOLUME 20

JANUARY, 1979

NUMBER 1

Christ to the World

THE EDITOR

THE face is as if hewn out of Kerry granite. It is immensely strong, but with no harshness in it. And in the eyes a grave gentleness that twinkles indeed, but knows great depth. This man, you say, has known not only hardship, but himself and others as he endured it. In it, he has found Christ and the love of men for Christ's sake. He has come through great trials unscarred by bitterness, stronger in his love than ever before. This is how it seemed to me when I first saw the face of John Paul II the day after his election. The impression was strengthened when I read the first words that he spoke to the Diplomatic Corps and to the Cardinals at his inauguration. The resolve they enclosed was perfectly clear. It was what one would expect after a first sight of his face.

The resolve was that his papacy would be primarily spiritual; meaning by this in no way that there would be a turning away from man and his human condition. Not at all. On the contrary, there would be a turning to man and his needs, not as a substitute for Christ, but for Christ's sake; as part and parcel of what appears as Pope John Paul II's grand design, which is simply to take Christ to men and bid them find in Christ so taken, the source of strength that will enable them, for Christ's sake, to take Christ effectively to others; which can only mean a Church

that identifies with those who suffer and for Christ's sake makes their sufferings their own. "For them", wrote St. Paul, "I sanctify myself". It is like that. There can be no kind of Pharisee-Church that rides by and leaves to his fate the poor man attacked and beaten by robbers; that sweeps social abuse under the carpet for the sake of a quiet life. What it has to be now is the Church of the Samaritan, who went to the help of the beaten one, bound up his wounds, took him to the inn and paid for his stay there, where he might be tended until he was well. The drive within John Paul's Church must be wholly and primarily to bring the whole Christ to men wherever, whenever and however they suffer, irrespective of the consequences and unencumbered by the kind of alignment with secular power which, too often in the past, has prevented her from doing so, even if the will to do so was there, which was in no way always the case. Where John Paul II is concerned, I believe, it must be the whole Christ and nothing less that is given to men; a half-Christ is a caricature. We have had it too often in the past; it is, quite simply, of no avail.

Reliance on Christ must be total so that the whole of Himself may be given to men without fear or favour, irrespective of the consequences. I think it will be this way with our new Pope. If I am correct in this, then the Holy Ghost, Who has defeated the computers in two successive papal elections, has given God's Church exactly what it needs now, more perhaps than ever before — a man for whom Christ is all, so that he may make Christ all for all men. A man massive in his strength because massive in his love; a man, then, for the moment, because nothing less than this will do at the moment. A man whose zeal in Christ will cut through the debate between Right and Left in the Church — already growing sterile — and focus attentive energy where it should be focussed, not on the differences that separate these two wings in the Church one from the other, but on the central core that must unite them, almost despite themselves. That core is Christ, for whom the world hungers as never before. It is to the giving of Him to the world that we shall be called with increasing concern during the pontificate of Pope John Paul II. In this thought I find great cause for enduring hope.

Readers who studied last month's article on the late Metropolitan Nikodim will be equally fascinated by Czeslaw Jesman's piece on the Orthodox Church in the Soviet Union, written for their benefit as a follow-up. It is important to realise that the writer is extremely well-informed and his facts securely based. They are completely reliable.

The Orthodox Church in the Soviet Union

CZESLAW JESMAN

THE sub-title of this article could well be, "How to kill with an excess of kindness". For it is one of those generally unnoticed paradoxes, so often found in Soviet Russia, that members of the Hierarchy of the Orthodox Church of that country live at a level of luxury undreamt of by their episcopal brothers of Rome or Canterbury. Yet, despite this, the Russian Orthodox Church remains an officially prescribed organization in the Soviet Union. The paradox, indeed, is startling.

Dining Out in Rome and Moscow

A good many years ago, Protestant and other bodies raised quite an outcry when the late Cardinal Spellman played host to some of his fellow-bishops in Rome and gave a magnificent dinner which became the talk not merely of the town, but, for a very short time, of the world. At the close of a really splendid meal, brandy was served with the coffer and—horror of horrors—with the brandy came the best Havana cigars. Criticism was instant and, from many points of view, entirely justified. By contrast, where the social life and living conditions of the Orthodox Episcopate in Russia are concerned, you will not find a word anywhere in the Press of the world. How many know, for example, that close on 500 foreign delegations of one sort

and another—church and secular—visit Moscow each year as guests of the Patriarchate. They are lodged in the best hotels in the city and treated to the best that Russian gastronomical hospitality has to place before them. Not long ago—on the occasion of the Sixtieth Anniversary of the re-establishment of the Moscow Patriarchate—a banquet for 400 guests was given at Zagorsk, a monastery some 75 kilometres distant from Moscow and the official residence of the Patriarch of the Orthodox Church in Russia. Food and drink of the finest and most varied quality was brought from “Praga”, the best restaurant in Moscow in pre-revolutionary days and accessible now only to top members of the Soviet Hierarchy, lay as well as ecclesiastical, and the kind of tourists who carry round with them large piles of good, hard currency. One wonders who picked up the bill for the banquet at Zagorsk and so many others, offered by an Orthodox Church still officially proscribed and described in official jargon as a “parasitic and anachronistic” institution. One wonders—or does one? Surely, the answer is only too obvious to anyone who thinks. But, how many in the West really do want to think? How many in Rome now ever pause to think whether a Church so chained, as the Orthodox Church is in Russia, can really be worth dealing with?

Some Statistics

The statistics of this Church are of interest. Patriarch Pimen said airily the other day: “Our Church does not bother about statistics”. They are, however, worth noting. Here are some:

There were 54,174 Orthodox churches in Russia in 1917. In the USSR, there are now 5 to 7000 churches, and it is worth noting that the present territory of the contemporary USSR is larger by approximately one third than that of the old Czarist Empire, a reminder of the Soviet Union’s contemporary, colonialist depredations. In 1917, in Moscow, there were 657 churches and chapels serving 1.9 million inhabitants. Today, Moscow’s population has risen to 7 million. There are, in the city, to serve these millions, approximately 200 church buildings, most of which are qualified as historical monuments and only 40 of which are

functioning as churches. Before the Revolution, in the capital of the Czarist Empire, Petrograd, there were 460 churches and chapels of all denominations, serving 200,000 inhabitants. Today, the population of Leningrad (which Petrograd has become) has risen to 3.5 millions. Yet, only 15 churches are open.

It is far more difficult to discover the numbers of the Orthodox faithful in the Soviet Union today. Patriarch Pimen of Moscow claims that there are some 60 million practising members of his Church. One is tempted to surmise that His Beatitude is here indulging in a rather typical piece of traditional Russian "*vranyo*", which can be reasonably translated as "optimistic, terminological" inexactitude. A more realistic figure for practising members of the Orthodox Church in the Soviet Union today would probably be 30 million out of 180 million members.

Vocations to the Orthodox Priesthood

There is no dearth of vocations in the Soviet Union; there are three candidates for every available place in the seminaries. Of these, there are three large ones in Moscow or, rather, Zagorsk, and Odessa. A theological academy exists in Leningrad. Candidates for the Orthodox priesthood must meet the requirements of each of three distinct interviewing and examining bodies, each one of which can turn down the candidate for a seminary place without explanation and with no recourse allowed him. The three examining and interviewing bodies are as follows:

The Ecclesiastical Board, which examines in ecclesiastical doctrine and liturgy.

The State Board, which examines with regard to the candidates' health and suitability from the point of view of Soviet Society as a whole.

The K.G.B., state security and secret police, whose terms of reference are not divulged. (What would those fawning Anglican and Catholic prelates say if all candidates for their respective priesthoods had to submit to examination by the Special Branch, whose unexplained word was sufficient to reject them !)

Riddle of the Orthodox Opulence

The Orthodox Russian Hierarchy contains a number of very young members. For example, Kiryl, Archbishop of Viborg, is only 31; and he is no exception. The finances enjoyed by the Orthodox Hierarchy are considerable and very varied. They are, as a matter of fact, wrapped in something close to mystery. By definition, believers in Russia are debarred from any worthwhile and well-paid avocation. It follows that most normal Orthodox parishes in the Soviet Union should be extremely poor, since their only source of revenue would appear to be in the form of alms and donations received from their parishioners, who are Orthodox believers and, as we have just seen, debarred thereby from well-paid positions of work. Despite this obvious enough fact, the reverse would appear to be the case. According to Boris Mikhailovich Koublitzki, the Chairman of the Church of St. Nicholas in Leningrad claims that its yearly budget amounts to 1 million roubles (approximately £500,000) and that out of this sum a personnel of 120—which includes 6 priests, 3 deacons and 2 lecturers—has to be paid. An Orthodox priest in the Soviet Union today receives from 300 to 500 roubles (£150 to £250) a month. A bishop's stipend is 600 to 800 roubles a month. A qualified (church) worker draws 150 roubles a month, with up to 60 roubles a month in various social benefits. Soviet law considers all churchmen as independent workers. As such, they are bound to pay 48% income tax and they are responsible for the maintenance of the fabric of their churches, along with lighting, ventilation, etc. Despite this, it is fair to say that Bishops and higher clergy of the Orthodox Church in the Soviet Union live well. We repeat what we said earlier on expressly or by indication—the finances or, better, financing of the Orthodox Church in the Soviet Union is a riddle enveloped in mystery.

Of course, not all Orthodox parishes in the Soviet Union are opulent; neither are all prelates of the "caviare" variety. There are humble dissenting clerics like Father Gleb Yakunin, who wrote a letter, which he showed to foreign journalists, to the Ecumenical Patriarch of Constantinople, in which he denounced the opulent and ungodly ostentation

of the Russian episcopate. Meanwhile, there is no protest from that episcopate at the small number of existing seminaries or the fact that not a single book on theology or catechetics has been printed in Russia since 1917. What textbooks there are available in the seminaries are either copied by hand or duplicated in rudimentary fashion. As such, most are barely legible.

Soviet Strategy against Religion

The grand Soviet strategy with regard to the Russian Orthodox Church and Christianity in general is simplicity itself. The Politbureau assumes correctly that, after sixty years of varied and vicious persecution, Christianity in the Soviet Union still survives. Old methods of combatting it have all been tried and failed. When the German armies invaded Russia during World War II, priests who had survived the persecution greeted the German invader with tattered banners and cracked church bells, somehow salvaged from the furnaces of successive five-year plans. They expected much. They were bitterly disillusioned. After Stalin's resurrection of the Orthodox Church for strategic reasons alone, the Patriarchate was allowed, even encouraged to play its part in "The Great Patriotic War". It defrayed the cost of an armoured unit of the Russian Army, which was named after St. Demetrius of the Don. Another warrior saint of Old Russia became patron of a fighter squadron that was also funded by the Orthodox episcopate. And the persecution of the Church died down a bit in the years following the war. In return for blind obedience on the part of its churchmen, the ex-seminarian Stalin extended towards it a benevolent neutrality, particularly when the blind obedience was maintained in face of the innumerable tragedies that attended the repatriation and reintegration of millions of Soviet citizens into the U.S.S.R. after hostilities had come to a close. Under Krushchev, however, the vice tightened again. Ten thousand churches were closed and the number of religious houses was reduced from 67 to 30. At present there are 76 Orthodox bishops and 15,000 priests in the Soviet Union. With these Brezhnev has played and continues to play the old vaudeville act. Rich and opulent bishops, clergy and monks are made use of to soften up dim-witted ecumenists in the

West and within the ranks of the World Council of Churches and they are useful, too, in the Balkans, the Caucasus and the Middle East — well - tried stamping grounds for the new, as well as the old Imperialistic Russia. Thus it is that the opulent, higher clergy of the Orthodox Church in the Soviet Union—through their employment as state-instruments in return for wealth and easy living—have lost both their credibility and their authority where the Orthodox faithful are concerned, along with the few, poor and courageous, hard-working Orthodox priests who stand by them and share their hardships with them. In this way, the Orthodox Church in Russia is split and its strength made to ebb away; a fact that should be clear to all who do not allow themselves to be taken in by appearances. The tragedy is that there are so few of these in existence.

The Ultimate Objective

What has to be recognised quite clearly is that the object of Soviet policy where religion is concerned is, quite simply, to remove Revelation totally and completely from human consciousness. Once this is understood, as it should be, the twists and turns of Soviet policy with regard to the Orthodox Church in particular and religion in general become abundantly clear.

THE FORGOTTEN FACTOR

The series of four articles concluded in this number of *Christian Order* under the above title is available in cassette form from the Sole Supplier: C. V. Publications, 48 Cambridge Road, Wigmore, Gillingham, Kent, U.K. Phone Medway 0634-33168. Titles and prices as follows. Quote numbers with order please:

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In the light of the confusion consequent on Vatican II, Philip Trower takes a look at General Councils in the Church; examines the nature of conciliarism in its history and relates this outlook to the present efforts of Hans Kueng and his like to "democratise" the Church, with a view to changing its nature completely. This is what the meeting of Kueng and others at the once-Catholic University of Notre Dame in the United States 2 years or so ago was all about. This is why Kueng & Co. want a third Vatican Council—to see through to completion their plans for the total changing of the Church into the image of what they think it should be.

This article is longer than those usually published in *Christian Order*. In our view, the importance of its subject-matter and the Author's great clarity of presentation justify such a proceeding in the interests of the reader. Acknowledgments to *The Wanderer*.

On General Councils : The Meaning of "Vatican Three"

PHILIP TROWER

IN the rain of false teaching which has been deluging us for nearly 15 years, not unexpectedly there have been errors about the nature of General Councils.

The most common of these is that the Second Vatican Council was in some way unique; greater in authority than other General Councils and different in kind. Dividing the Church's life and history into two epochs, preconciliar and postconciliar, it is presented as having more or less refoun-

ded the Church and made it what it always should have been but never really was.

This, at least, the Council supposedly ought to have achieved. But the work has been impeded and the stumbling block, it is now realized, is the Pope. A much older heresy is therefore being revived—the superiority of a General Council to the Pope. The Pope must be disposed of. There must be a new council which will legislate away his powers so that he no longer stands in the way of the necessary alterations in faith and morals and the Church's constitution. The fame-drunk international theologians have intended this for a long time. But now the word has gone out publicly. This is what they were telling the world from their meeting at Notre Dame, beginning May 30th (see the report in *The Wanderer*, June 9th, 1977, p. 1), at which they were harangued by Fr. Hans Kung. They discussed: "Vatican Three; the work that needs to be done." It was also the most public admission they have made so far that Vatican II did not give them what they want.

It may therefore be worthwhile to glance at what the Church teaches about General Councils and at some of the lessons which can be learned from their history in order to arm ourselves against the new wave of agitation and propaganda just beginning.

At the same time we may perhaps be able to answer a question which bewildered Catholics often ask. "Why has a lawful General Council—a sacred thing—been followed by such appalling catastrophes for religion?"

Briefly the answer is that a Council, like the Church militant on Earth, is a sacred thing embedded in the reality of human imperfections. The evils have come, not from the Council, but from the men, or a percentage of them, taking part and putting it into effect, as well as—we may presume—from the sinfulness of Catholics in general. I remember with shame how little and feebly at the time I prayed for the Council's success.

The present article will, I hope, show how the interplay of grace and sin affect a Council and its outcome, and what we can perhaps expect the revolutionaries to do next, as well as strengthening our faith in the protection Our Lord gives to His Church in spite of the world, the flesh, and the devil.

Defending Belief and Reforming Lives

Beginning with the Council of Nicaea in 325 a few years after the end of the great persecutions, there have now been 21 Councils in the history of the Church. The first eight took place in the eastern half of the Roman Empire, later thought of by us as the Byzantine empire, and now Turkey. There was then, from 869 on, an interval of two and a half centuries without any General Council. During this time much of the Greek-speaking East had been conquered by Islam or was drifting away from Rome. The West was suffering invasions from Norsemen, Magyars, and Saracens. General Councils began again in 1123 with the First Lateran Council, and this and all subsequent Councils have taken place in western Europe, in what is now either France or Italy. The 1100s and 1200s had three Councils apiece; the 1300s had one Council; and the 1400s and 1500s two each.

After the Council of Trent finished its work in 1564 there was another interval without any Council, this time three centuries long. It ended in 1869 with the gathering of the First Vatican Council, which has been followed in the present century by the Second Vatican Council.

From this it can be seen that General Councils are not a regular part of Church government. They are summoned to deal with some kind of emergency or special circumstances; usually to defend a point of Catholic belief that has been attacked, or to reform the lives and morals of the Catholic people.

Much more frequent than General Councils have been local councils. These are meetings of the bishops of a particular region to discuss common problems and decide on common action. Their decrees bind only the Catholics of the region concerned, not the whole Church. When they teach doctrine, though receiving a general assistance from the Holy Ghost, they are not divinely protected from teaching error. Some, however, like the Second Council of Orange (529) have been doctrinally very important. The teachings of this council about grace were ratified by Pope Boniface II and became binding on the whole Church.

The words synod and council have the same meaning, though *synod* seems more often to be used for local gather-

ings of bishops meeting regularly, rather than occasionally for a special purpose. Today's episcopal conferences (national, regional, or continental) are local councils meeting at fixed intervals or in semi-permanent session. They reflect a very old Church practice and, rightly used, are an expression of collegiality — bishops acting together in a particular area for the general good of the Church. But like everything else, they can be put to good or bad ends. National episcopates can depart into heresy and schism, and they not infrequently have. These departures, when permanent, have been the origin of most major bodies of separated Christians.

There have also over the centuries been many false councils, general and local, usually got up by troublesome princes, with the co-operation of subservient ecclesiastics, in order to exort from a Pope some concession or in the hope of setting up a separate national church. For Catholics their decrees are obviously valueless.

The Church's Ruling Authority

A General Council only becomes lawful when it has been recognized as such by a Pope, and only those of its decrees which the Pope signs and ratifies have any authority. Once ratified, these decrees bind all Catholics. A General Council, as long as its members remain in union with and submission to the Pope, cannot teach what is false or legislate what may not be obeyed. Indeed, what it positively commands must be obeyed.

When a Pope is not present in person at a Council, he is represented by legates who preside. There has only been one Council which the Pope of the time neither attended nor sent legates to; the First Council of Constantinople (381). This was a local council of the bishops of the East, which later Popes recognized as a General Council to give its teaching greater force. They did not accept all its decrees.

Once lawfully established, a Council represents the whole Church, but not in the way people understand that expression today. A Council is not a parliamentary body; the assembled bishops are not like congressmen or deputies, voicing the people's wishes or carrying out their commands.

A General Council is universal or ecumenical because it represents the Church's ruling authority in its entirety—the worldwide episcopate with and under the Pope, though acting in an exceptional rather than the usual way—which in turn represents Christ, the Head of the Church.

In order to fulfill this task of representing the Church's ruling authority in its fullness, there do not have to be present at a General Council any special number of bishops, either all or even a majority. For most of the Church's history the difficulties and expenses of travel have made more than a partial attendance impossible. At many Councils there have been quite small numbers of bishops. These Councils were nonetheless representative of the Church in the sense just defined. People have confused and wrong ideas on this subject (they include bishops and theologians) because there is hardly anyone touched by western culture whose mind has not been steeped in that belief in an absolute, sacrosanct popular will or majority opinion, which is a form of self-idolatry.

In addition to bishops, a proportion of other clerics—abbots and heads of Religious orders—have for many centuries been given permission to attend and vote. But they are not necessary to a Council's existence in the way that bishops are. A Council without abbots and religious superiors is possible; a Council without bishops would not be. Theologians usually attend in a consultative capacity.

Today, with air travel, it is unlikely that a Pope would hold a Council and not invite every bishop to attend. But he has the authority, if the good of the Church required it, to limit the numbers. A Council of five or six thousand members, were the number of Catholic bishops to rise to that figure, might be technically unmanageable.

The Pope also has authority to decide what shall be discussed at a Council, and, if he sees fit, to limit or prohibit discussion. Pope St. Leo the Great before the Council of Chalcedon had already decided what was Catholic belief on the questions which were then agitating the theologically minded. He delivered a judgment to which the Council assented. Pope St. Celestine had acted in a similar way towards the Council of Ephesus. Their reason for doing so was that Catholic belief on these points was already well-

known and did not need to be debated. Debate would have suggested that there was uncertainty, as well as giving innovators an opportunity to extend their influence. An absolute right to discuss anything is not a prerogative of General Councils. Contraception, on instructions from Pope Paul, was not publicly discussed at the Second Vatican Council. This restriction of debate was approved by the bishops who favoured contraception. They were afraid that if the question were put to the vote in the Council hall, the majority of bishops would uphold the prohibition against it, as the Pope later did.

Although a General Council must be authorized by a Pope, the Popes have not always taken the initiative in summoning them. When we look at the history of the Councils, we find that they have often been summoned for unexpected and not always edifying reasons.

Sacrificing Religious Truth

The first eight Councils were mostly called at the request or by the command of the emperors in Constantinople. Their interest in having a Council was often more political than religious. If religious differences were producing civil discord, with riots or local rebellions, the state was weakened and their foreign enemies profited. To buy peace, the emperors were often ready to sacrifice religious truth—a not uncommon failing in governments. Let both parties sign an agreement, ambiguous in its phrasing, which each side could interpret as it liked. This cast of mind was responsible for many pseudo-councils. For five centuries, the Popes and Catholic bishops of the Greek East and Latin West had to resist this sort of imperial pressure.

Much later, in 1314, Pope Clement V was bullied into summoning the Council of Vienne by King Philip IV of France. But for the king's insistence, it is probable that this Council would never have taken place. The King wanted to seize the money of the Knights Templar. He therefore demanded a Council to judge and suppress them. The Pope agreed to do what he wanted to avoid a worse evil—a general attack on the Church by the French King with the probability of a French schism.

At this Council the Pope exercised his right to decide who shall attend a Council. Certain bishops were excluded,

those presumably who would have opposed the Templars' suppression. Clement V apparently concluded that since the work of suppression had to be done there was no point in allowing speeches which might further inflame the French King against the Church.

The Council of Constance, about a century later (1414-18) was, to begin with, a gathering of clerics who came together of their own accord, or at the suggestion of other people, to end the Great Schism. It only became lawful when, after it had been sitting for some time, Pope Gregory XII formally convoked it. Pope Gregory then resigned; the anti-popes were deposed; and the Council elected Martin V. Pope Martin V ratified only a proportion of this Council's decrees; the rest have no force. Numerous members of this Council held erroneous beliefs about the nature of Papal authority and other matters and were filled with an anti-papal spirit. The early sessions of this gathering were not part of the General Council.

The Council of Basle, lawfully summoned 12 years later by Pope Eugenius IV (1431), quickly fell under the domination of schismatically minded clerics of the kind who had been present at Constance; some must have been survivors from that Council. At its early sessions theologians and canon lawyers sat alongside bishops and outnumbered them. It was the theologian's dream council. In order to extract the Council from the control of the schismatics, Pope Eugenius was compelled to move its meeting place first to Ferrara, then to Florence. The Catholic-minded bishops and clergy left Basle and reassembled in Italy. The schismatics remained behind issuing valueless decrees to a diminishing number of supporters.

But perhaps the Council which best shows the human element at work and the kind of trouble and confusion human shortcomings can cause is the Second Council of Constantinople. We go back in time to 553 A.D., and the reign of the emperor Justinian.

The Monophysite Heresy

I will condense the rather complicated history of this Council into a few paragraphs because of the lessons which it teaches us for today.

After the General Council of Chalcedon in 451, a large number of bishops, priests, and laity had refused to accept its teaching that Christ is fully human as well as fully Divine; One Person with two natures. They insisted that the Council had stressed the completeness of Christ's humanity in a way that diminished the fullness of His divinity and therefore that Chalcedon had contradicted the teaching of the previous Council at Ephesus in 431. This was the beginning of the monophysite heresy. The heresy spread rapidly and in a short time the Christians of the eastern half of the empire were almost equally divided into Catholics and monophysites.

It was from a group of heretical monophysite theologians that the impetus came, round about 540, for a new Council—what was eventually to be the Second Council of Constantinople.

These theologians decided that they could best discredit the Council of Chalcedon and its teaching by discrediting one of the most influential figures at it. This was Theodoret, bishop of Cyrrhus, long since dead; he had once held heterodox ideas of the opposite kind to those of the monophysites, but by the time of Chalcedon had returned to orthodoxy. The monophysites picked out some passages from Theodoret's earlier writings and from those of two associated bishops which they claimed were heretical, and demanded that a Council be summoned to condemn both the writings and their authors, hoping that the teaching of the Council of Chalcedon would be condemned by implication. The passages chosen came to be known as the Three Chapters. The Three Chapters did in fact contain heresy, even from the Catholic point of view. The emperor Justinian agreed to a Council for reasons of state of the kind we have described; a condemnation of the Three Chapters might appease the monophysites and stop civil disturbances. Having seen the advantages of holding a Council, he became determined to have one.

A Sad and Interesting Figure

The Pope of the day, Pope Virgilius, however, was opposed to a Council. Without having reached a decision about orthodoxy or unorthodoxy of the Three Chapters, he

realized why the monophysites wanted them condemned, and feared that a condemnation might indeed compromise the teaching of Chalcedon. He was supported in his attitude by all the bishops of the Latin West. In fact in the minds of Catholics in the West and in Africa, defending the Three Chapters had become identified with defending the Faith—just as today preserving the old liturgy is identified by traditionalists with defending the Faith. If the monophysites thought the Three Chapters were heretical, they must, the Catholics concluded, unquestionably be orthodox; an unfortunate mistake. At this period the Latin Catholics were on the whole less speculatively minded than their brothers in the east and did not understand the issues. The Pope also told the emperor that it was not the practice of the Church to condemn men who were already dead.

There followed a long struggle. The emperor had the Pope kidnapped and brought to Constantinople. There, in order to force him to summon the Council, he alternately browbeat and made much of him. The pressure was kept up for nearly ten years. Sometimes the Pope was strictly confined, at others given the appearance of liberty, but all the time he was in fact the emperor's prisoner. He had various adventures: he escaped from prison over the roofs, was besieged in a church, fled by night across the Bosphorus. Members of his entourage, including bishops who had been brought with him from Italy and had encouraged him to resist, were not only imprisoned but tortured.

Under this treatment the Pope dithered. If he let the Three Chapters be condemned he might lose the obedience of the West: if he refused to condemn them, the monophysites of the east would remain unreconciled and the emperor unappeased. First he would agree to a Council, then he would withdraw his agreement and issue a denunciation. After nine years the emperor held the Council without his consent. The Council met and formulated its decrees in a state of schism. The Three Chapters were condemned with a bitterness that can only be attributed to the monophysites; but there were enough Catholic bishops in the East to see that the teaching of Chalcedon was upheld and its harmony with the teaching given at Ephesus more clearly brought out. The Pope remained at Constantinople

in semi-captivity until after six months he agreed to ratify the Council's decrees, which then became lawful. After this he was sent back to Italy, but died before reaching Rome.

Pope Virgilius is an interesting but sad figure. He was not a holy man. He had intrigued to become Pope; and he had allowed the previous Pope, who died in exile, to be forcibly removed in order to make way for him. Yet in his opposition to Justinian he often showed great courage. When he surrendered, it was not over a matter of belief but over the fittingness of issuing a condemnation which could be misunderstood and which appeared to be motivated by spite.

Following the Council, events got worse rather than better. The monophysites were not driven back; the heresy continued to spread, carrying out of communion with the Holy See, alas, nearly all the Christians of Egypt and many in Palestine and Syria. Meanwhile the weakness and indecisiveness of the Pope had confused and scandalized the Catholics of the Latin West, many of whom went into schism on hearing that the Three Chapters had been condemned. St. Gregory the Great was still trying to reconcile those in north Italy 50 years later.

Yet this Council is just as truly a General Council of the Church as any other, its decrees having the same authority and guarantees. Human failings, not the institution or its pronouncements, were to blame for the poor results.

A Permanent Good

If the Pope and the emperor and the others taking part had been different and better men; if the monophysites had been willing to recognize that anyone can make a theological mistake, that what matters in the Church is being ready to submit one's ideas to the authority established by God to judge these matters; and if the schismatic Latins had been better instructed, harmony and peace would have flowed from the Council's teaching instead of increased discord.

A permanent good did nevertheless come from it. Questions about Our Lord's divinity and humanity were answered and settled once and for all. They were put forever beyond the uncertainties of theological debate and this is

a blessing from which the Church everywhere and always benefits.

The Council of Trent did have Results

Looking again at the Councils as a whole, we find that their work has not all been of the same value. Councils which have dealt largely with doctrine, like the Councils of Nicaea, Ephesus, Chalcedon, and Trent, have had a lasting importance not possessed to the same degree by those more concerned with the revival and restoration of Catholic life. Definitions of belief are for all time. The reform of morals, vital at any particular period, is something that does not last; the work has to be done over again. The Fourth Lateran Council (1215) was a great reforming Council, but the conditions it was summoned to put right have passed away. Other Councils, for differing reasons, were partially or wholly ineffective. Such a one was the Fourth Council of Constantinople (869) called to settle the disturbances caused by the irregularly elected patriarch Photius of Constantinople. Shortly after it finished, the reigning Pope reversed its disciplinary decisions or allowed them to lapse, presumably for the sake of peace, since they had already been flouted. After the Council of Florence, the union achieved there between the Catholics and the Greek Orthodox did not last; there was not the will for it to. And the Fifth Lateran Council (1512 - 17) which ended just as Luther's rebellion started, was lacking in results for similar reasons, the laws it passed being hopelessly weakened by the number of exemptions they permitted. The majority of those taking part or responsible for executing its decrees, including the Pope, Leo X, did not want to reform their lives, nor very probably did the majority of the Catholic people for whom the laws were passed. Forty years later, when Rome had been sacked by the Protestant troops of the Catholic Emperor Charles V, when Europe was religiously divided, and when the prayers and penances of St. Ignatius Loyola, St. Philip Neri, and other saints and holy people had begun to have an effect, there were more Catholics in a better frame of mind. The Council of Trent did have results.

Returning to general principles, we can say that the

authority of a Council is not affected by the calibre of the men taking part. A Council which contains many time-servers and careerists has just the same authority as one in which holy bishops predominate. Not only do not all bishops have to be good men; a minority may be unorthodox. (If a majority are unorthodox, the Pope will not be able to ratify their decrees.) However, the spiritual level of the bishops taking part is still a very important factor, and both on the natural and supernatural planes will affect the Council's work. Holy bishops will draw down God's blessing and they will be attentive both to His inspirations and to the business before them. Bishops feeble in faith or deficient in holiness are likely to be unresponsive to the assistance of the Holy Ghost as well as apathetic or careless about their work. The assistance given by the Holy Ghost to the members of a General Council must evidently be very great. But that assistance does not override free-will or prevent possible sin.

This is where the devil gets his foot in.

A Council cannot decree anything in itself untrue or harmful, but the effectiveness of its work can be diminished. Matters which ought to be discussed may be deliberately avoided or dealt with sketchily. Worldly bishops will be anxious not to have anything said which offends their own governments. Others will be wrongly sensitive to public opinion. Tepid bishops will want to hurry through the Council's work so as to get home as quickly as possible. Unorthodox bishops and their attendant theologians will be trying to infiltrate erroneous teaching into the Council's decrees. When they cannot achieve this, they will endeavour to have statements about belief phrased imprecisely so that these can later be twisted and given a different meaning. Unfortunately these are often the most active and zealous bishops.

There are also defects which come about from natural causes. The men who draft the decrees of a particular Council may not be as intellectually gifted as their counterparts at some earlier Council. Or if the bishops disagree strongly on some subject, they are likely to issue a document which represents a compromise between opposing points of view, giving the reader a confused impression of

what they intended to say, or else not saying very much. A decree which has been frequently sent back for redrafting will quite probably be rambling and repetitive.

The work of a Council, like the election of a Pope, is not necessarily done in the best possible way, and its decrees are not like Holy Scripture, where every word is directly willed by God. Like Holy Scripture, its decrees can be misinterpreted or misunderstood. If when a Council is over there are disputes about the meaning of some passage in one of its decrees, the Pope is the final judge of that meaning.

None of these natural impediments—even the activities of the unorthodox—diminishes the authority of the Council's teaching, rightly understood. God in His marvellous way, can give a teaching He wants, though some of the men He uses as instruments mean to teach something quite different—just as He used Caiaphas to prophesy: "It is best for us if one man is put to death for the sake of the people." God meant one thing, Caiaphas something else, though the words came from both.

A Form of Episcopalianism

It was towards the end of the Middle Ages that the theory began to be put forward in the Latin West that a General Council is superior to the Pope. This theory gave rise to the conciliar movement, a persistent current of theological opinion which continued for centuries in spite of repeated condemnations. The movement was particularly powerful at the time of the Great Schism (1378-1417) and the Councils of Constance and Basle. But it continued to cause trouble and provide a basis for incipient schisms down to the 19th century. During this time the Popes could never be sure that a General Council would not turn into an anti-papal demonstration, which explains why certain Popes were reluctant to summon one. Louis XIV encouraged the conciliar movement; the superiority of a General Council to the Pope was one of his four Gallican articles of religious belief—a kind of special creed for Frenchmen. Later, wanting to make peace with the Pope, he withdrew the articles. But the conciliar theory continued to be taught in French seminaries, and in the 18th century was actively

encouraged in Germany and the Low Countries. Indeed there were few nations where it did not have supporters among the upper classes, the higher clergy, and the intelligentsia. It feeds on national vanity and pride. Why should outstanding Frenchmen, Germans, Dutchmen, Englishmen, or Americans have to defer to miserable foreigners, especially Italians?

The theory is really a form of episcopalianism—government of the Church by a parliament of bishops—and has a natural appeal to prelates who dislike being under a higher authority and imagine that having curbed the power of the Pope they will be free to do as they please. This rarely happens. Without the Pope, bishops nearly always become servants of the state. Bishops of this stamp today are fond of referring to the teachings and instructions of the Holy See as “Roman documents.” This suggests that these documents have no greater authority than documents coming from Paris, Utrecht or Detroit.

While conciliarist bishops have a wrong view of the papal office, they at least have a partially correct view of their own; they know that the Church is meant to have bishops who are teachers and rulers. But conciliarist priests usually give the conciliar theory a further “democratic” twist. The bishop in Council will be the delegate of the faithful, whose leader and mouthpiece is, of course, the parish priest. Priests will run the Church. The conciliar priest is at heart a presbyterian.

Dissident theologians like conciliarism because they picture themselves under that system ruling the Church by manipulating the minds of the bishops, whom they look down on for their supposed or real ignorance of theology.

Kings, Rebel Bishops, Theologians

The theory is popular with secular rulers for other reasons. What the average ruler with little religion wants is the same control over the Church inside his country that he has over his government departments. For this, any theory or movement that weakens the power of the head of the Church, and thus undermines its unity as an international society, is useful. There were consequently, in the centuries between 1300 and 1800, frequent alliances be-

tween conciliarists and the secular powers. The conciliarists exalted in their writings the power of the princes and their supposed rights over the Church, while the kings and princes rewarded these propagandists for disunity with promotion and benefices.

In the second half of the 18th century an alliance of this sort, taking its inspiration from Louis XIV's Gallicanism, was growing in strength in Catholic Europe, led by the Hapsburg brothers, Joseph II of Austria and Leopold, Grand-duke of Tuscany, and with the ecclesiastic using the penname Febronius as the principal theoretician. The Pope travelled to Vienna to plead with the emperor, vainly as it turned out, to revoke his anti-Catholic legislation. Meanwhile, Leopold, in defiance of the Pope, was organizing at Pistoia in his grand-duchy the most recent in time of the pseudo-councils (if we except Napoleon's little effort in 1811) which among other errors taught conciliarism.

By the 1780s, it looked as if there was about to explode a general rebellion of Catholic kings against the authority of the Holy See, followed by the establishment of schismatic national Churches, when suddenly all, kings, rebel bishops, and theologians were swept away and put to flight by the French Revolution and the wars that followed.

The conciliar movement survived the revolution but it no longer had the same vigor. Political revolutionaries now seemed to Europe's Catholic rulers to be much more dangerous competitors for the undivided allegiance of their subjects than the Popes had ever been.

Finally, in 1869, the First Vatican Council made clear to everybody (what had always been clear to the majority of Catholics, since it had been part of the Church's common teaching from the earliest centuries) that a General Council is not above the Pope. The First Vatican Council was not an event that "happened out of the blue", unrelated to preceding history. It was the climax of a long struggle between the Holy See in its teaching and ruling office and the advocates of a false theory of the Church's constitution. In this respect the definition of infallibility was of less significance than the Council's teaching about the papal primacy.

Conciliarists have also usually favored the meeting of General Councils at regular intervals, with, for preference, a standing committee to carry on the work between one Council and the next. This is to make sure that the Pope does not escape from the Council's control and start acting independently. The clerics at the Council of Constance tried to bind Pope Martin V to regular General Councils; and those at Basle ten years later tried to impose similar restrictions on Pope Eugenius IV.

These aberrational ideas, of course, only affect clerics who have lost or have begun to lose their Catholic Faith.

Against this background it may be easier to understand some of today's events.

The Conciliarist Campaign

Conciliarism, which for nearly 100 years after the First Vatican Council had seemed to be dead, came alive again simultaneously with the Second.

During the last session of Vatican II a crucial battle was fought out of sight between orthodox and conciliarist bishops and theologians over the draft text about episcopal collegiality (eventually Chapter 3 of the decree on the Church). As originally presented to the Council fathers and passed by them on a preliminary vote, the text could be interpreted as meaning that the Pope is bound to accept what a majority of bishops want. The Pope had to personally intervene and insist on changes in the text and on the inclusion of the famous Preliminary Explanatory Note before the decree was put to the final vote and before he would agree to ratify it. His instructions were obeyed only after stubborn resistance and a fierce struggle.

A demand for frequent and regular papal synods after the Council ended was also part of the conciliarist campaign.

A papal synod is a gathering of a selected number of bishops, local or worldwide, called by the Pope from time to time to advise him on matters for which he asks their opinion. But the intention of the conciliarists was and has been to turn the papal synods into a sort of general council in more or less permanent session, supplanting the Roman curia and reducing the Pope to subservience. From being

a consultative body it would gradually become a decision-making one and its committees would replace the papal congregations in the day to day running of the Church. These committees would be responsible to the synod bishops first and foremost rather than to the Pope directly. Bishops with majority backing in the synod would therefore be the supreme authority in the Church. We can expect this view of the papal synods to get increasing support.

At the time of the Council, as the conciliarist agitation to abolish the curia and initiate regular synods mounted, the Pope was faced with a problem. A public demand for regular synods made by bishops from the floor of the Council hall would be difficult to refuse, but if agreed to might give the impression that a Pope is bound to summon them and cannot act without their advice. It was equally obvious that without his curia, a Pope would be powerless. Pope Paul therefore forestalled the conciliarist bishops by making his own announcement before they could put their demand. He planned to call synods, he said; they would be summoned when he thought fit; they would be consultative; and the Roman curia would remain. Bishops, he very reasonably pointed out, have chancery offices to run their dioceses; he needed his own government departments to run the universal Church.

While it would seem from the teaching of the Council that God wants the bishops of the world to cooperate with the Pope more fully in his government of the Church—and that the Pope wants this too—the important word is cooperate. Collegiality does not mean bishops tearing away authority from the Pope to increase their own, and presupposes bishops who are orthodox and obedient, and realize that the Pope is not obliged to consult them.

Even if the Pope decided to delegate wider powers to his synods, he or a successor would always be free to revoke them; and the same would hold good if a weak Pope allowed his synod to usurp some of his prerogatives.

Second Thoughts

The reason for today's revived conciliarism, however, is not only love of power or national pride, as it mostly was

in the past—although these things have their place—but determination, especially among theologians, to work a complete transformation of the Catholic Church and Faith.

Until a short time ago, they seem to have thought that this could be done with the consent, more or less tacit, of the Holy See. Rome, after the necessary protests to save its face and appease stick-in-the-mud preconciliar Catholic opinion, could be made to agree to anything, they thought. Theologians and bishops have been given so much license in the last decade to attack and whittle away Catholic doctrine that this was no doubt a naturally reasonable conclusion to draw for men who no longer possess the supernatural virtue of faith, or believe in Christ's promise to St. Peter and in unalterable revealed truths.

However, they are now plainly having second thoughts.

Time is passing, and revolutionaries are never notable for patience. Synods only meet every three or four years. Turning them into a permanent general council may take ages or never be possible. Also, they are getting older. They may be dead before they can see the Church of their heart's desire, and who knows if there is a Heaven from which one can enjoy the spectacle of perpetual on-going ecclesiastical evolution. But something more important has happened. They have realized at last, what some of them would say they always knew. Rome—wicked conservative Rome — is never *really* going "to change its spots". They sense the fact without being able to understand the cause of it—the Pope's guaranteed faith, the existence of which they deny.

Was it the document on sexual ethics which made the penny drop? Or the rejection of the ordination of women? Or the refusal to allow intercommunion with Protestants—looked on by the revolutionaries as the quickest way of divesting the faithful of the last remnants of their Catholicism. Whatever the reason, they have at last seen the light; or rather they have hit their heads against the rock. Being blind, they cannot see the rock; but by feeling, they can tell it completely blocks the path ahead; a useless incomprehensible obstacle. So in their fury they are getting out their pickaxes and are going to try and hack it to pieces.

This is the significance of the meeting of theologians at

Notre Dame, referred to at the beginning of this article. They have reached at last the one uncapturable citadel of revealed truth on Earth, and have discovered they are not strong enough to demolish and remove it by themselves. So the contractors must be called in to do the job with their heavy equipment; the contractors are the rebel bishops, who, it is hoped, at a new General Council will be in a majority and can strip the Pope of his powers.

We should not be misled by the noisy oratory of Fr. Kung into thinking that his speech at Notre Dame was just another of his manoeuvres to get himself ex-communicated so that he can play over again the part of Luther. (Poor man. He must be getting pretty desperate. What *can* he do to get his way? Declare himself an athiest?) No. Fr. Kung may like inflammatory talk. But he expresses the mind of much more important, if more discreet people; not just theologians. He would not have been at Notre Dame, were this not so.

Will the present Pope summon another Council? It does not seem likely, though a campaign to pressure him into resigning already seems to be beginning. "Catholic" newspapers are speculating about the advantages of his retiring this autumn when he reaches 80; and a major Church of England newspaper recently said he should resign because he is the chief obstacle to Christian unity.

(Dr. Coggan of Canterbury in a singularly graceless and unbrotherly sermon in Rome after his recent visit to the Vatican urged English Catholics to defy the Pope and receive communion in Anglican churches in spite of his prohibitions. As many English Catholics(?) are already doing this, the sermon was not only graceless but unnecessary).

History has not Stopped

However, the dissident theologians more probably have their eyes on the present Pope's successor. They are letting him know beforehand what is expected of him (just like the schismatics of Basle). The clamor for Vatican Three will reach full force, no doubt, the moment the Pope steps out of the conclave. Will he oblige? He may or may not. The outcome will also depend on how many bishops join the rebellion and how many remain faithful. If he refuses to

call another Council; or calls one and is presented with heretical decrees which he cannot ratify; or with decrees unacceptable to the revolutionaries; what then? There are of course many possibilities. But as I am writing for "mature individuals", not adolescents like the theologians at Notre Dame, my readers will recognize that history has not stopped, and that what has happened before can happen again. Given the determination of the revolutionaries certain repetitions of the past are not improbable.

The validity of the Pope's election can always be challenged—it was not sufficiently democratic; his grandparents were fascists; he was psychologically immature. Then the rebel bishops and theologians (a majority or minority) can set up a pseudo-council and elect an anti-pope who will put his signature to everything required. As the resulting ecclesiastical body will probably differ little in form and belief from the World Council of Churches, no doubt the two organizations can merge.

However, I do not think Catholics need to be too anxious on one score. If any of these developments should take place, there ought to be no difficulty in telling the true Pope from the false, since any anti-pope today is certain to open his reign by ordaining women and annulling *Humanae Vitae*.

Doubtless he will be chosen with all the trappings of a political election campaign; and if the true Pope cannot be dislodged from Rome, his rival can always be installed at Brussels, or even—to make him seem of higher authority and more "spiritual"—at Jerusalem, which a well-known cardinal once suggested as the meeting place for the final council of reunion when all will come together as equals in the one great religion of little or no belief, where your guess is as good as mine, and God, fortunately, has said nothing that anyone can clearly understand.

Who will be wearing the triple tiara of tin?

Please note that this article was written before the death of Pope Paul. He is, in consequence, the Pope referred to throughout.

In 1957 a research institute was established to investigate and record the earliest manuscript sources of the Latin Liturgy. Five years ago this Institutum Liturgicum moved from its original location in Schloss Prüfening to the newly-built Episcopal Central Library in Regensburg, where it has for the last few years been under the directorship of Msgr. Dr. Klaus Gamber. The Institute has now gained international standing through its publications *Textus Patristici et Liturgici* (13 volumes to date) and the *Studia Patristica et Liturgica*.

Liturgy and the Realm of the Rational

RT. REV. DR. RUDOLF GRABER,
BISHOP OF REGENSBURG

THE following words were addressed to the Institutum Liturgicum by Bishop Dr. Rudolf Graber on the occasion of the twentieth anniversary of its foundation on 5-8-1977. The text of the address has been taken from the periodical *Bote von Fatima* (9/1977, p. 94f.). It has also been printed in the Sept./Oct. issue of *Una Voce Korrespondenz* (p. 273ff.), where it was accompanied by an introduction by Albert Tinz who comments that, "At the words 'We are nevertheless not resigned since we have more faith in the Lord of history than in Liturgical Institutes or even the Roman Congregation for Divine Worship' the Bishop was given a special ovation by those present":

"You have set as your aim to go back into the past and in so doing you have acknowledged your allegiance to something which, consciously or unconsciously, is left out of consideration nowadays—tradition. I am naturally aware of the ambivalence of this concept but I am at the same time familiar with the dogmatic sentence: 'If anyone shall reject

all Church tradition, be it written or unwritten, let him be excommunicated, Your great service lies in having made liturgical tradition the subject of your research so that the present is thus challenged to take a stand on tradition at a time when the concept has most regrettably become almost a negative one'.

By Way of Comment

"At this point, I must address a comment to all liturgists. Apart from the fact that the post-conciliar reform of the liturgy is taking place too quickly and has almost everywhere brought with it changes which lead one to wonder why such changes were necessary, one omission seems particularly regrettable to me; namely, the failure to state what sources the new Collects and Prefaces, for example, were taken from. How much annoyance among our loyal Catholics could have been avoided if evidence had been provided that various elements had been taken from old Sacramentaries and were not more or less arbitrary innovations. I do not know whether this omission can still be made good.

Need to be Forward-Looking

"Liturgical work must, however, also be forward-looking and directed towards the future. We are living in a typical period of transition in which the contours of the new are already visible. To put it in a nutshell, one can say that the era of Western Intellectualism with its decay into Rationalism is drawing to a close. The Council, too, saw itself placed in this discordant situation. The dying of Rationalism is hinted at in its requirement that 'the rites should be resplendent with noble simplicity, should be brief, transparent (*perspicui*) and free from unnecessary repetition. They should be accommodated to the powers of comprehension of the faithful and in general not require a great number of explanations' (*Constitution on the Sacred Liturgy*, No. 34). A similar idea is expressed in No. 59: 'It is therefore most important that the faithful should understand the sacramental signs with ease . . .' None of the Council Fathers can have suspected that these innocent words contain an extremely explosive principle whose

effects are becoming fully manifest only today, and which has given entry to all manner of rationalistic tendencies in the life of the Church.

The Invasion of Rationality

"The danger contained in this principle of making everything transparent and understandable lies precisely in the fact that it is thoroughly plausible and that no reasonable objection can be raised against it. Why should we drag along with us all the incomprehensible ballast of the centuries, which was set within a totally different intellectual context and of which we can make nothing today? An all-round clearing out of junk must be embarked on and everything—especially in the liturgy—must be accommodated to modern man and his powers of comprehension. The rites must be self-explanatory and modern man cannot be expected first of all to study the commentaries in order to gain access to this liturgical world. With these and similar lines of thought rationality is turned into the guiding principle for all realms of religious life and religion is restricted to the area of what is intellectually comprehensible. That element of mystery by which every religion stands or falls is left out of consideration. The process goes so far as even to render 'mysterium' as 'Mahl' (meal) in the German translation. All the findings of the '*tremendum*' and '*fascinosum*' seem no longer to exist. All that counts now is what can stand the test of reason, what is rational, expedient, organizable and, hence, practicable. Consequently, first of all the foreign language had to be abandoned, even though the Council expressed the wish that 'the use of Latin should be preserved in the Latin rites' (*Constitution on the Sacred Liturgy*, No. 36). However, in the Council's remark that 'the use of the vernacular can . . . be of great use for the people' (*ibid.*) the principle of expediency and utility noted above, is already implied. Thus the Church's *uniform* language is being abandoned at the precise point in time when the world is moving towards a *universal* language. For the sake of comprehensibility, the Liturgy of the Word already is now given disproportionately more time compared with the Liturgy of the Eucharist proper and, at the same time, it is forgotten that the Biblical Word is itself fundamentally a mystery. For the same reason, the

idea of the meal thrusts its way into the foreground, since the meal with the elements of bread and wine is recognisable and tangible whereas the Sacrifice eludes our gaze and our understanding. Similarly, it is not appreciated why a layman should be precluded from proclaiming the Word in the celebration of the Eucharist, especially when he is versed in theology and able to perform the task with more rhetorical skill than a priest who has been unable to keep pace with theological developments. For the same reason, it is impossible to see why girls cannot act as servers and why women cannot celebrate the Eucharist when, after all, it has been established scientifically that their intuitional grasp of religion is far superior to that of men. Moreover, it is clear that a large number of decorative ceremonies are now superfluous, all the more so since their abandonment can be greeted as a return to simplicity. What is overlooked, however, is that the Council spoke of the rites being '*resplendent* (fulgeant) with noble simplicity', not puritanical sobriety.

Rationality and Practicability

"Let me quote a further example. A number of years ago I had already been asked the following question at a large place of pilgrimage; Would it not be more practical for both the confessor and the penitent, purely for time-saving reasons, to be content with the substitution of general absolution for the time-consuming individual confession? From the point of view of practicability the answer is certainly in the affirmative. But religion is not measured by practical reason. From these few examples it can be seen at once how ingeniously Rationalism understands how to corroborate everything with thoroughly logical reasons; so that it can dispose immediately of every doubt with the counter-question; Why not? Everything is so clear and reasonable, so thoroughly attuned to the concerns of man. This principle of rationality has gained hold not only of the liturgy, but of the whole sphere of religion.

Rationality and Simplification

"A further word on the subject of simplification, which likewise belongs in the realm of the rational: abridgements in the liturgy, the deletion of repetitions, the suppression of

Minor Orders along with the subdeaconate. Admittedly, none of these things are essential, but how much is lost if we make only what is absolutely essential the measure of life. Johannes Pinski said with grim irony, 'It would be exactly the same as if someone were to calculate theoretically that the human being requires so many calories in order to stay alive. However correct this might be in theory, the human being would perish if the individual of flesh and blood were fed these calories in the most concentrated form and according to the amount considered absolutely essential for existence as a result of rational calculation'.

Farewell to Rationality's Predominance

"Contemporary man has grasped all this in profound fashion and has today bidden farewell to the predominance of the rational principles. It is highly significant, when you come to think of it, that the nuclear physicist, Bernhard Philbert, has expressed his regret that Rationalism—which has already been exploded and devastatingly defeated in physics—should be making a comeback and running riot with a new lease of life in Theology. Are we, perhaps, once again arriving too late? Why have we not taken up Guardini's idea of 'the end of the Modern Age'?

Main Error of Today

"I believe that the main error of today lies in that fact that the contemporary discussion is being conducted in a purely theoretical manner and in a vacuum. The component that is overlooked is that of the philosophy of history. In other words, what we should be doing is to see everything in relation to its intellectual context or what is historically in the offing. This means that what lies behind us cannot be slavishly copied. What is happening today, however, is more than ever a reversion to a period that is now antiquated in its Rationalism. We ourselves, nevertheless, are not resigned to this situation, since we have more faith in the Lord of history than in Liturgical Institutes or even the Roman Congregation for Divine Worship.

"The above considerations, however, were precisely what the Council (as distinct from some reformers—Ed.) had in mind and it is highly instructive to see how already it was

taking the new trend into account, above all in its strong emphasis on charismata and its incorporation of them into the life of the Church. The Council speaks of the charism of truth (*Dogmatic Constitution on Divine Revelation*, No. 8) and of charismata which are also accessible to the laity (*Decree on the Ministry and Life of Priests*, No. 9). The Council here sensed the new trend in the offing. Also belonging to this trend is the awakening of meditation and mysticism, although at present these are still greatly distorted and mixed with dubious eastern practices. Nevertheless these trends go to show that the rationalistic age is approaching its end.

Task for the Future

"Against the background of what I have said, it should be clear that a very great task for the future presents itself to the liturgists. They must recall to life the forms in which mystery finds expression. Above all, they must, to a far greater extent than has hitherto been the case, prepare the way for the proper shaping of the coming generation of priests. It is already clear now to those with insight that we shall no longer get anywhere with a one-sided academic training of the clergy. Naturally, theological training must remain, but in future it should be accompanied by liturgical and spiritual information as an integral part of seminary training and no longer as a pious appendage to be endured for the sake of decency. This indicates the direction in which we must move. How this is to be realized cannot yet be stated. May the Institutum Liturgicum Ratisbonense make its contribution here".

The reaction of the Traditionalist Right to the leftward drift of the Church today is to call on its followers to rally round the prevailing social, political and economic system, which it sees as a valid alternative to Communism. But is it? In Father Crane's view, it is not. What the Church must do now is free itself from any kind of alignment with Temporal Power in order that it may be free, as never before, to give Christ and all He means, whole and entire, to men and women who need Him as never before.

CURRENT COMMENT

The Forgotten Factor

4 : Right, Left and Centre

THE EDITOR

THE reaction of the Traditionalist Right to what might be described, somewhat crudely, as the leftward drift of the Church at the present time is more or less predictable. We need not discuss it where changes within the Church are concerned, for we have seen already, throughout preceding articles in this series, that, too often, the rightful Traditionalist defence of true doctrine and practice, which is essential, is coupled with a stance—a clinging to mores, modes and manners—whose rigidity in past years has repelled men from the Church; creating a gap between adherence to true doctrine and its active expression because keeping Christ out from, as distinct from taking him into the intimacy of men's lives. Yet the crying need today and every day is to take Christ to men and share Him with them in love and brotherhood. The pre-conciliar Church lost sight of this basic need through over-concern with its institutional position. Its post-conciliar counterpart has not

yet recognised it, apparently preferring an outworn and arid search for new structures in place of the pursuit of Christ. What post-conciliar Progressives have given us is no more and no less than the old and futile game of changing hats on a man's head, with a view to appeasing the hunger in his belly. It is this manoeuvre really, which they dignify with the name of renewal, that makes them such reactionaries.

When it comes to alignment at the top as distinct from internal change within the Church of the type already considered — at present, movement towards the Left and away from the Right in the interests of institutional preservation—the reaction of the Traditionalist Right is predictable enough, but in need of some exploration. There is much to be gained from such a proceeding.

Western Reaction to Communism

Too often, the reaction of the Traditionalist Right—as I see it, wrongly coupling a traditionalist *stance* with the preservation of true doctrine—is usually in the form of a cry to hold fast to the ancient things. But what are these things? As a rule, what this kind of cry amounts to in practice is a call to rally round the prevailing system, the *status quo*, seen as the *only valid* alternative to Communism. But is it? A good many Christians would seem to be under the impression that it is. On May 11th, last year, for example, the *Daily Telegraph* carried the following news item under the heading, “Christians to Form Worldwide anti-Marxist Group”:

“Fifty international church leaders and theologians are to gather in London in the summer with the intention of forming a worldwide anti-Marxist organization of Christians.

“It has the working title of ‘The International Network of Confessing Christians’.

“The main object of the new body will be to counter what some anti-Communist religious figures see as ‘Marxist tendencies and influence in the World Council of Churches’.

“The organisers say that the World Council’s ‘programme to combat racism’ in fact promotes Marxism

and terror, especially in Southern Africa, and that an effective opposition voice is required."

At this point, let me make myself clear. I loathe and detest Communism. I am no friend of the World Council of Churches and its creed of so-called "secular ecumenism". I certainly believe that it is under Marxist infiltration and that it is used by Communist Power at several removes, but as an effective cover for its ultimate design, which is the enslavement of the world. All that, in my view, is quite clear and Christians who are unaware of this are, again in my view, hardly fit to take part in any intelligent discussion of world affairs today. I have, then, little or no objection to what appears as the basic aim of the proposed new body. What I do object to, however, are the seeming assumptions underlying its stance in pursuit of this aim. These would seem to be that Communist design is the effective cause of what is described as the terror in Southern Africa and that, in consequence, those who resist this terror are, in fact, resisting Communist design. I would suggest, on the contrary, that the basic cause of the terror in Southern Africa goes much deeper than this; that it is found in the basic injustice of a perpetual inferior status imposed on the African people of Southern Africa and that Communist design, as in so many other parts of the world, has cashed in on the righteous discontent and uprising fostered by this injustice with the cynical objective, as always, of using it for its own larger purpose. From which it follows that the proposed world-wide, anti-Marxist organization of Christians, if it wishes to resist Marxism effectively, should turn its attention not only to withstanding Marxist penetration, but to the removal of the kind of injustices in the West which spawn it. In the case of South Africa, this can only mean one thing where Christians are concerned and that is opposition in season and out of season to the whole system of apartheid, which is evil in itself because resting on the evil assumption that the possessor of a black or coloured skin is, by reason of that possession, the inferior of one who possess a skin that is white. This evil doctrine adds up to a denial of the basic Christian belief which proclaims the basic equality of all men in the eyes of God. I do not see how any Christian can adhere to it and, at the same

time, expect to be taken seriously when he proclaims that the reason for his opposition to Communism is to be found solely in his desire to uphold Christian values. How can it be, when he is already denying them? His opposition to Communism, I am afraid, is far more likely to be found in his desire to hold what he has and maintain the way of life that is his, irrespective of the injustices that may be attendant on the holding of the one or the maintenance of the other. Those who fight Communism must do so with clean hands; otherwise their motives are legitimately suspect. This is why I must have my reservations about any organizations whose aims are limited to anti-Communism as such. Too often this adds up to no more than a cover, unrecognised by most of its members, for the defence and preservation of what is, in fact, an unjust and oppressive *status quo*. As such, it can never be a *valid* alternative to Communism and Christians must never make it so. Let them, indeed, be fearless in their denunciation of Communism. Let them be equally fearless at the same time in their denunciation of the injustices of monopoly capitalism. The two should go together. If they do not, resistance against Communism will prove ineffective and Christians lay themselves open to the legitimate charge of hypocrisy. Christians on the Right can be as selective in their moralizing as Christians on the Left. The position of each is weakened—sometimes to the point of futility—by this kind of performance.

Western Society and Communism

What Christians have to ask themselves in the West today — and I have in mind particularly the Traditionalist Right within the Catholic Church at the present time—is whether the prevailing, predominantly secularist economic, social and political system in the West is a *valid alternative* to Communism. It may be *preferable* to it as the lesser of two evils, but that is not the same thing. As such, it may have to be defended, and I believe it should be, whilst hastening to add that it can only be defended effectively if its defenders resist the injustices within it as strongly as they resist the onset and infiltration of Communist power. But this is a very different thing from idealizing it as a valid alternative to Communism, indicating by this that

they consider contemporary western society as a way of life that is good in that it gives men what they desire, holding out to each a way of life that accords with their dignity as human beings. This, most patently, it does not do. The opportunity held out by western society today is not for all men, but for those who are rich enough and powerful enough and influential enough to take advantage of what it offers. The rest go to the wall—in this sense, that they live by grace of a system that allows the economically and socially powerful to offer them, not free and rightful opportunity in accordance with their dignity as responsible human beings, but a half-opportunity, an opportunity, that is, of gaining a livelihood on condition that they comply with the requirements of an economic and social system over which they have little or no control; less now than ever before. What this means in practice is the increasing depersonalization of the worker as the price paid, without his consent, for technological advance within the increasingly impersonal framework of the state-welfare and neo-corporative State. The result over the years has been and continues to be the steady shredding of the individual citizen's sense of responsibility and sense of reliance that accompanies his increasing dependence on the impersonal economic and social apparatus of modern western government. Alienated from the productive process at which he works because prevented from human—which means responsible—participation in it, he is submitted, thereby, to a steady erosion of his humanity; a process which ends in frustration, leading, in some cases, to something very close to despair. The edge of that despair is blunted by the bread and circuses, which an increasingly permissive society is only too ready to throw in his path. The net result of this is, of course, further dehumanization as sense-stimulation replaces reason as the guiding factor in his life. For so many now the telly is their God.

Communism and Human Rights

This contemporary western way of life, which I loathe, is, I believe, still worth defending as a lesser evil than its Communist counterpart. There, too, you have the same depersonalization of the citizen, particularly the worker; by which I mean all those unlucky enough not to belong to

those new groups, who constitute what Milovan Djilas called the New Class in Communist society and who scoop all its perks—ballet dancers, olympic athletes, army officers, members of the KGB and so on. Yet, despite the striking similarity, when you come to think about it, between the western worker and his Communist counterpart, it must be remembered that, in the case of the latter, his position of dependent subservience is relatively final. For there is nothing he can do that will alter it. He is saddled with his allotted position in the Soviet social scale for the rest of his life. Under the State Capitalism of the Soviet Socialist State, the worker lives by grace of the State alone; which means that, for him, freedom of choice is out. He is not in control of his life, as he has a right to be, because he can no longer choose his way forward, as he has a right to do. His western counterpart, on the other hand, close to the position of the Soviet worker that he often is, at least has left some freedom of choice and the mobility to support it; and the possibility of influencing his own life is there precisely because that life of his is dominated not by state regulation in support of a single-state monopoly, but by private monopoly power, however hateful this may be. On this ground I prefer it and would defend it against Communist aggression and infiltration—which is a very different thing from actively supporting it—as the lesser of two evils; but, as I defended it, I would work with all my heart against the injustice which besets it: otherwise, my defence is haltered and hypocritical, worth hardly a damn.

Vital Differences between East and West

In fairness, too, it would be essential to indicate, as I lent reluctant support to the defence of western society today, that there is a most vital difference between the systems of East and West, in that the former is intrinsically evil, whereas the latter is not. The difference lies in the view of each concerning the individual human being. Where Communism is concerned, the individual has no value in himself. He exists and is of value only to the extent that he serves the Communist state-machine. Freedom for him, in the eyes of the Party, is freedom to fit—or be fitted—into the collective mass of the citizenry at the bidding of his Communist masters. If he cannot or will not fit, he is

discarded. Where western capitalism is concerned, the purpose of the State and, indeed, that of its economy, is still seen, though with increasing dimness, as that of serving the individual, who is still regarded as of value in himself. Freedom for him is still regarded in the West—in theory anyway, though missed increasingly in practice—as freedom to choose his way forward through life in dignity, despite the constrictions which are made to surround it more and more as individual worth is lost sight of in an increasingly secularist society. Where Western Capitalist Society sins, then, is not by reason of its intrinsic evil—as is the case with its Communist counterpart—but, rather, as a result of the casual and beastly ruthlessness, which the individual grab for money and power produces, driving the poor to the wall and leaving the young without hope and frustrated in face of a materialist consumer society whose only reason appears to them as the preservation of its materialistic existence and nothing more. Its god is its belly and it spends its time working to produce that which it stuffs into its belly. The prospect of labouring for life at the behest of those in control of such a system is not exactly an enchanting one.

In practice, indeed, both systems appear as adding up to the same deadly, impersonal, despairing and materialistic thing. But one does contain a grain of hope because the evil is not intrinsic to it. Where the other is concerned, however, there is no hope at all. The difference may *appear* as slight in practice, but it is still there. On this ground again, I would defend the West, with reluctance, but without ever idealizing it. And I would consider it dishonest, when speaking out against the intrinsically evil thing that Communism is, not to make mention in the same breath of the casual ruthlessness of a power-grabbing Western Capitalism that condemns so many to frustration and despair and whose failure to regard and treat men with respect for their dignity as human beings has opened wide for Communist Power the gate to its present success.

The Traditionalist Right : Doctrine and Stance

I think the Traditionalist Right needs to take careful note of what I have just written. A not inconsiderable number

those who belong to it appear at times as linking their thoughtful defence of traditionalist and true doctrine with a strong and, as it seems, unqualified upholding—even if only by omission—not only of the social, political and economic evils of contemporary western society; but of the Church's policy of too easily tolerating those evils for the sake of her institutional position and prestige. Failure to speak out as she should against those evils at all ecclesiastical levels has cost her dear. It is still costing her dear. She is relying too much on men when she should be relying on God alone. The lesson has not yet been learnt, even at this, the twenty-fifth hour. This is why, now, she is in danger of losing a world.

If I may say so with respect, an example of what I have in mind, as too often occurring within the Traditionalist Right, was furnished by Archbishop Lefebvre when speaking in Dublin in May of last year. Reading the report of his press conference in the *Irish Times* for the ninth of that month, I was left with the impression, however inadvertently given by the Archbishop, that for him the upholding of true and traditional doctrine was more or less inseparable from support for Conservative and Right-Wing, dictatorial regimes and, by implication, the money-power which too often supports them and is, in turn, protected by them. Asked what he thought about the military Governments of Argentina, Brazil and Chile, he was reported as saying that:

... they represented a reaction against the threat of Communism in which the army alone was capable of saving the country. One might accuse them of lack of moderation but we should put ourselves in their position—on the brink of Communism. In so far as they represented “the social kingship of Christ”, those Governments must be supported. In South America it had usually been found that when a military government gained control the economy improved and the currency gained in value.

I can only consider this kind of intervention extremely unfortunate, to put it mildly. The mistake here is to identify rigid adherence to traditional and true doctrine, which is correct, with narrow-minded adherence to a previous mode

of doctrinal expression and political stance; which is wrong. For there must be flexibility in practice if doctrine is to be given adequate expression suited to the legitimate needs of a particular age, time and place; as distinct from being *accommodated* or *bent* to suit the doctrinal vagaries and permissive morals of the moment (this is Modernism). And where political stance is concerned, enough has been written previously in this series of articles to show that this is the last thing the Church should seek, whether the seeking be to Right or Left. So to do, as I have remarked so often, is for the Church to seek the protection of passing, temporal power and its Establishment for the sake of institutional preservation: thereby the Church relies on men when she ought to be relying wholly on God for, by relying on men, she is forced to give Christ to those who need Him on condition, thereby denying men the whole Christ without reserve, fear or favour, which is what they really crave: thereby men, so denied, are repelled from the Church: thereby the Church has lost and continues to lose a world quite irrespective of whether it is the Right or the Left that she relies on.

A Vital Point Missed

It is sad to see Archbishop Lefebvre apparently missing this vital point. It was equally sad to see Cardinal da Silva missing the same point in Allende's Chile. He sought salvation in alignment with the Marxist Left. Archbishop Lefebvre appears to seek it in alignment with the dictatorial and Capitalist Right. Adversity makes strange bed-fellows. Both seek temporal salvation for the Institutional Church in alliance and understanding with temporal Power; in reliance on men. In so doing both are wrong. The Church should not seek temporal salvation for its eternal self. Its future can only lie in reliance on God alone. Only when it does this will it give Christ on His Cross to men, not bottled up in a directors' board room or suffocated in a Communist collective. To the extent that the Church does this—stripping itself of the temporal and relying on God alone, holding fast to and proclaiming against all the odds God's truth for His sake and at no matter what cost to herself; only when it does this will the Church be enabled to do what God wants her to do—open herself in love to

men, revealing Christ to all men without distinction as the One Who is at the very centre of her being; offering Him to them in love so that they may find in Him the lodestar that is their light, their life, their hope. Without concern for herself and for Christ's sake, the Church must take all to herself, particularly the poor, the afflicted and those who suffer oppression. The whole Christ must be their's and known to be their's; which means that the Church must never be silent in face of the abuse that afflicts them, whatever the system that afflicts, whether it be to the Right or the Left, Capitalist or Collective or anything at all. Social conformism, which has so cursed the Church in the past, must never again be her's. The timidity on her part that has for so long tolerated the intolerable, creating that gap between true doctrine and its practical expression that has driven from out of her arms the young and the poor, must henceforth be unknown to her. For Christ's sake, she must take all to herself in love and without reserve; for Christ's sake giving them in love the truth of His teaching as given by Him to His Church, and, equally, for His sake, resisting, at no matter what cost to herself, those who would exploit men and oppress them. In this alone is the ultimate answer to the intrinsic evil of Communism that makes men slaves of an obscene and servile system, or the ruthless casualness of a power-grabbing Capitalism that uses men and reduces them in practice to a similar situation. The answer is simply in terms of a love that knows no bounds because rooted in Christ, bringing to all the truth that Christ gave His Church, taking up their cause without reserve and for His sake against those who would oppress men from whatever quarter and strip them of their dignity.

The Answer is Here

The answer is here and nowhere else. And there is great hope in the thought that it appears as already in process of being perceived even at this late hour and dimly at the present time; but with a strength that will grow. I have written earlier on in an editorial of the way in which bishops, priests and religious in Mexico were taking to themselves the sufferings of the poor and the oppressed, sharing their lives with them and championing against their oppressors the claims of their dignity as human beings—

brothers and sisters in Jesus Christ. Similar stories are coming now from those who suffer persecution at the hand of Right or Left — from Lithuania, Albania and Soviet Russia; from Central and South America, from Southern Africa, the Philippines and South Korea. A trickle at present, and there is a long way to go before it broadens into a stream. I have quoted in a previous article in this series the sad words of a Czech priest who came to the West and left, at the end of his two months, staggered and saddened by what he found here. And it is, perhaps, in the complacent, middle-class, consumer societies of Western Europe, Canada and the United States that Christ, as He really is, is denied most effectively entry to the hearts of the young and the poor; allowed there only within an encrustation of secularist, middle-class values by a Church and clergy only too comfortably absorbed into a materialist world, too content within the materialist mediocrity of that world to cry out against its manifest abuses on behalf of those to whom Christ is denied. It is for the materialist West that I fear today; not South America, not Africa, not the East, but the secularist West, disintegrating spiritually in the complacency of its accepted mediocrity. But then I think of Henry and his student group in France and of others, too, and hope returns where the first beginnings of despair were in the first stages of a take-over.

Meeting-Point?

And finally—to conclude this series—is there not here presented in what I have said, not only in this, but in previous articles of this series, a meeting-point for Right and Left, Traditionalist and Progressive, within the Church? Is it not true to say that, hitherto, each of these two wings has missed the basic point at issue, which is to bring Christ in His fullness into the hearts of men? Progressives sought to accommodate the Church to men, not really to bring the whole Christ into the intimacy of their lives; therefore they have gone for structural change within and new alignment at the top over the heads of an increasingly confused Faithful. They have spent fifteen years jockeying for position when they ought, quite simply, to have been seeking Christ in the Church and taking Him into men's hearts. Traditionalists, for their part, have been blind to all but the attack

n doctrine and practice as expressive of doctrine, without regard to the stance which they identified with the defence of true doctrine. Had they looked at themselves closely they would have seen that, whilst defending doctrinal truth, they were also upholding — or, at least, by implication appearing to uphold — that which was and is socially and politically indefensible on moral grounds. They, too, have missed the point. Christ has been denied to so many, along with the denial of their dignity, by the system they so complacently accepted and upheld, almost as if it were inseparable from divine and eternal truth. If Christ is to be brought by the Church to men, they and the Church will have to speak out against conformism and social modernism in the same breath that they rightly denounce the latter's religious counterpart.

Over-stress, then, on doctrine by Traditionalists and under-stress on social abuse. Under-stress on doctrine by Progressives and over-stress on social abuse. Is there not room, then, within this contrast, for an examination of conscience, an unprejudiced and objective admission of mistakes where these have occurred on the part of both Right and Left? Then, a coming together again and a regrouping of forces so that Christ at last may be brought to men, as He has rarely been brought before—in truth, in love and without reserve.

Letters to Lucifer : 9

R. S.

Dullflat Industrial Estate,
Pinfield,
Buckfordshire.

From I, Archliar Nicholas to my Lord, Lucifer
My Lord :

"Shared Church of All Christian Martyrs"

At the third and final meeting, the remaining details were discussed and passed. There is not sufficient space for an altar rail (I was going to see to *that!*), even if they had wanted to have one, which they do not. Poor Creep said next to nothing—he seems quite crushed over his defeat about the two tabernacles. I shouldn't be surprised if he intends to write to the Bishop (I know the symptoms), but of course I shall be there first, as we censor all his correspondence.

The inside walls are to be of unplastered brick, as a "sign of poverty" (Father Thinktank's suggestion : it seems it is all the rage in the U.S.A.), and all doors painted "prison grey", as being the cheapest and most durable paint. The altar will be of unvarnished deal with a "modernistic" cross on the front. Creep said in a sort of strangled voice that it looked like a swastika to him, but no-one took any notice; he should have been braver over the tabernacles, should he not, my Lord ? He also enquired about the "Stations", but Prune instantly said they couldn't have the walls knocked about just to hang things on them, and this was carried by this excellent "consensus of opinion". The sanctuary lamp is to be of stainless steel, to avoid cleaning, and will be green, as a contrast to the crimson windows. (I close My Eyes occasionally during these meetings and think of Chartres; it helps).

The inside roof (flat) is to be whitewashed; it is rather lower than they like, but Prune said they had to keep up with inflation, so they are going to have six large electric

fans, and the congregation can pay for the electricity. (I would not mind supplying them with electricity Myself; they are so very boring !). The font, which is such a feature of these modern churches, is bucket-shaped and painted black (by this time Creep was almost fainting).

The Rev. Septimus Anglesea, the local Vicar, attended this meeting. His own church is a little gem, with furnishings in admirable taste, so I have been at great pains to keep him away from the discussions while I brought about the usual *fait accompli*. He is a gentleman, which makes it much easier, and after a brimming glass of Sherry-and-Vat. II-Spirit, he agreed with Father Thinktank that everything about the new church was meaningful and evangelistic and ongoing. (At this point, Creep left the meeting : he looked really ill).

Prune, needless to say, knows just the right builders, Ramshackle and Crummy, who specialise in inter-locking concrete blocks (I realise that, given my Lord's appreciation of the Beautiful, this is painful reading, but I must do My duty, and it will soon be over). It should not, they say, take more than a few months to run the thing up (we always urge speed, of course) : the first service (Mr. Anglesea is to conduct it), will be on the next Bank Holiday after completion.

I have noted my Lord's request to defer My tour of the Cathedrals (we might perhaps meet on the roof of Chartres, to consider future policy?), until I have supervised the buying of pamphlets and books for the stall in the porch: this is no doubt a very important matter, as We can spread endless distress and bewilderment through the written word—it is surprising how much these humans will swallow if it appears in print—to say nothing of good old-fashioned heresy and straightforward lies. I will send my Lord a list when the church is completed.

Archliar Nicholas.

The documentation embodied in this article is grim. So far as we know, it is entirely reliable. Moreover, the situation it depicts is not confined to Hungary. The implication running through this story is of what we have written so often in the pages of *Christian Order*; namely the utter disaster attendant on the Vatican's policy of rapprochement with the Communist States of Eastern Europe. It bears out the general futility, censured in a recent series of articles, of the Church's policy of pursuing alignment with temporal power-structures at the price of virtually surrendering, or seeing curtailed to the point of almost total ineffectiveness, its mission of bringing Christ to men without fear or favour and at no matter what cost to herself.

Hungary's Suffocated Church

AID TO THE CHURCH IN NEED

WHEN Janos Kadar, Chief of the Communist Party in Hungary, touched down at Budapest, the airport was closed off, made inaccessible to ordinary people. Yet, Kadar was returning from Rome with the blessing of Pope Paul for the Hungarian people. This was the very same Kadar, who had tens of thousands of Hungarian young men deported to the Soviet Union after the uprising of 1956. Since their deportation, nothing has ever been heard of them. Furthermore, Kadar was responsible also for the death sentence passed on Cardinal Mindszenty, later commuted to life imprisonment, which was followed by virtual exile in the American Embassy in Budapest, then, at the instance of the Vatican, outside his own country; which was followed not long afterwards by the Cardinal's death.

It is Kadar's part in this affair that the Catholics of Hungary remember best of all.

If we recall here this visit of Janos Kadar to Pope Paul, which occurred some months ago, it is because one of our friends and helpers on a recent visit to Hungary was able to establish that Hungarian Catholics remain indignant at the thought of it. As they see it, if the Pope receives someone like Kadar in audience, it means that the Pope himself is convinced that, in Hungary, the victory of Communism has already been gained. Meanwhile, Hungarian Catholics are naming some of the government-designated Catholic Bishops as no more than criminals and most of them as pawns of the country's Communist Government. Only three Bishops in Hungary and one Vicar General are able to count on Catholic support. Cardinal Lekai is considered a puppet of the Government. As has been the case so often in the past, Hungary's Institutional Church appears as possessed of a latent inclination towards collaboration with those in power; in this case the Communist Party.

Relations between Church and State are said to be normal in Hungary. What this means in fact is that major and sensational difficulties are not publicized abroad. For Hungarian Catholics, the present situation means that government keeps a tight stranglehold on the Church. Religious instruction has been practically eliminated. One parish in Budapest has no more than three pupils undergoing religious instruction. In the villages in the North of the country the situation is better, with 60 per cent of the children still following religious instruction. During the time of registration for the new school-year, about the middle of July, 1977, the numbers of those allowed to undergo religious instruction at school were restricted by law to 25 per cent of those attending school. This is described by the law as freedom of religious teaching. Meanwhile, the Church fears that, as a result of administrative difficulties and the jeering to which those who put their names down for religious instruction are submitted, not even the number covered by that percentage will be attained.

Catholic priests who show themselves unwilling to cooperate with the State secret police or, at least, to become members of the state-organized and controlled "Peace

Movement" amongst priests, are thrust into the poverty of distant and remote country villages where they are sent by the authorities. Some priests have gone outside the law and organised themselves within "catacomb churches", whilst no longer exercising their priestly office in the eyes of the law. Other priests, who submit to the demands of the State, enjoy a comfortable life : towards these, Government and the secret police are always generous. Meanwhile, an underground movement amongst Catholics of what might be termed basic groups, independent of the Hungarian Catholic Hierarchy, has started organizing itself and is steadily growing. Adherents are found increasingly amongst the country's Catholic intellectuals, its university students, and especially and generally amongst the young. Neither the State nor the Official Church is very happy with this development. Cardinal Lekai managed to get Pope Paul to condemn it during his recent visit to Rome. It is probably too dangerous to attempt the containment of this movement within delicate diplomatic arrangements. Meanwhile, authority in neither Church nor State has succeeded in realising that the relationship between the Church of these basic groups and the Official Church is about to blow up.

Hungarian Catholics do not talk about these problems to foreigners. It was by the merest chance that one of our friends (of Aid to the Church in Need) found himself in conversation with a highly intellectual individual in Hungary, who occupies a high post in his country's ecclesiastical Hierarchy and, at the same time, enjoys the confidence of Hungarian Catholics. We give below in question and answer form, some fragments of the conversation that ensued. For security's sake, the names of interviewer and interviewed are omitted, though both are known to us.

What, at present, are the main problems of the Catholic Church in Hungary ?

"We have many, very severe problems. The greatest danger, however, is the infiltration of the Communist Regime into the Church itself. In our diocese, the State Bureau for Religious Affairs has nominated the rector of the seminary (who is, at the same time, vicar-general of the diocese),

the bishop's secretary and the chancellor (treasurer) of the diocese. The bishop himself is kept completely isolated from priests and faithful. As a matter of fact, all priests and chaplains are nominated by the State Bureau. Furthermore, the State Bureau chooses candidates for the seminaries not on religious and pastoral, but on political grounds. In this way, agents of the secret police are sometimes ordained to the priesthood. All the bishop's pastoral letters are required to be, above everything else, means of praise of the Communist Party and State. Anything else in them is censored away by the State Bureau. Neither can Church Authorities in my diocese discuss any problems with the State Bureau, for the Bureau wants to negotiate only with the Primate of Hungary and Cardinal Lekai is unwilling to interfere with internal matters within the different dioceses of the country. Thus, from the human point of view, the situation is hopeless."

How do the Catholic faithful in Hungary react to this situation; or do they ignore it ?

"The faithful are only too well aware of the situation; but control over the Church at local and diocesan level is so strict as to produce amongst them despair and a feeling of hopelessness. Hungary has, perhaps, the highest suicide rate in the whole world. Alcoholism plagues society at all levels, especially amongst the young. The reason is that the young do not support Communism and are, at the same time, deprived of the values that should come to them through the Church."

What is the general attitude of the young towards the Church or, rather, towards religion ?

"Many young people, especially students, deliberately choose to practise their religion apart from and, if need be, against the Official Church as it is in Hungary today. In the villages it is, in any event, almost impossible for the young to make contact with the Church and the Catholic Religion as preached by the Church. According to the new Agreement of 1974, two hours of religious instruction, at the most, is allowed to be given in school; and the number of those permitted to attend, is restricted. Moreover, local

Communist Party members responsible for 'culture' work on the parents to such an extent that the persistence which keeps a child regularly attending religious instruction requires heroism on their part. Parents in the state service who do this run the risk of losing their jobs; and their children who regularly attend religious instruction are almost certainly going to be prevented from continuing any further with their studies. Further, obligatory Communist Party activities are planned for periods of religious instruction. Again, pressure is put on pregnant mothers not to have their children baptized. Engaged couples are advised not to marry in church and officials of the State are forbidden to do so. It is very difficult for anyone outside Hungary to understand the extent of anti-religious social pressure and repression. Do you realise that even groups, which are formed spontaneously for purely recreational purposes, are traced down systematically and prohibited?"

Where is all this leading? Is there a future?

"Humanly speaking, it is clear that there is no way out. As one visits churches and presbyteries in Hungary, one is left always with the impression that they enclose no more than the disintegrating remnants of a vanished past. I have to admit this in all honesty. We continue to carry on, but, realistically speaking, without hope. Most of us are convinced that the Catholic Church in Hungary will be able to limp along for another ten years at the most; after that she will be clinically dead. Unless a little oxygen—supplied, if need be, only in dribblets by the West—succeeds in keeping the Church in Hungary no more than just alive, there will be nothing left."

The above article is taken from the Information Service of "Aid to the Church in Need", 3-5 North Street, Chichester, West Sussex PO19 1LB. Our best thanks to the Editor and Publishers.

Any Questions ?

WILLIAM LAWSON, S.J.

How are we to reconcile the sheer evil in the world with the love of God ? What bothers me most is the massacre of innocents.

Abortions (which in this country have topped the million mark since the Abortion Act was passed), battered babies (two dead each week), the slaughter of children in Vietnam and Cambodia. . . . How is all that consonant with the love of God, "the goodness and kindness of God our Saviour"? If we could stop it, we would. God can, and won't. Why not ?

To ask that is to ask for clarification, here and now, of a divine mystery; and that is to ask the impossible. "Who hath known the mind of God"? What we must do is work from the facts that we know. God is infinite goodness. He loves every one of His human creatures with a boundless love. By faith we are certain that the continuance of wickedness in the world does not contradict the love of God. God Himself reconciles His love with the evil that He allows to go on. We hope that beyond time we shall understand that reconciliation. For the present we take it on faith.

It is, however, permissible to use our faith in an effort to understand in part and the explanation lies somewhere in God's respect for the human freedom He created and in His provision of the grace which enables our freedom to keep out of sin. The awful truth is that man, with divine grace at hand, decides his own eternal destiny. The freedom with which we can damn ourselves is the same freedom without which we cannot love God. He made us to love Him, and, out of love for us, so that we may attain the end for which we were created, He leaves us free.

Book Reviews

RELIGION : IDOLATRY : REVELATION

Searching for God by Cardinal Basil Hume; Hodder & Stoughton, £2.95.

Some days ago a member of the Latin Mass Society lent me a book by His Eminence the Cardinal Archbishop of Westminster, a book called *Searching for God*. By a quirk of circumstance I had received a most kind and gentle letter from His Eminence about two days before. If a lowly layman may write so, I have an enormous respect for this most representative Englishman, a respect which has not a little to do with my Cymric respect for his Englishry.

With one or two exceptions I have hardly read the book. The main reason is that I could not get past the opening sentences. (A minor reason was that the book seems especially intended for monks). I could not get past the opening sentences because they seemed to me almost totally at variance with Holy Scripture—do take notice, please, of the “almost”. I read such sentences as these in the book. “Man, I am convinced, is religious by nature. The religious instinct belongs to his very nature, is part of his make-up. It is part of his make-up to be orientated towards God.” “As I see it, the religious instinct is a fact of my nature: it is inside me. It is the Christian ‘thing’ . . .”. “I believe that every man is a ‘hidden’ Christian”. “In becoming man, Christ became all men”. “. . . the religious instinct is something that belongs to nature and . . . the Christian ‘thing’ is gratuitous—belonging to grace and therefore supernatural”.

Almost at once—after I had remembered certain sentences in Holy Scripture — I began to recollect one or two words of Karl Barth in his *Church Dogmatics*, notably the *Doctrine of the Word of God*, Part 2 (Edinburgh 1956). Barth was what most of us would call a Calvinist, though he disliked the term. It would be hard, however, to find a greater tribute to a Protestant theologian than that made by

Pius XII who described him as "the greatest theologian since St. Thomas Aquinas". I myself dare to differ in that particular from that very great Pope, for whom I have ever had a most deep veneration. All the same, it is generally held that Barth was a great theologian, one who rebelled against the 19th-century liberalism within the serried ranks of Protestantism.

Hear Barth :

"Transgression of the first commandment inevitably involves that of others. Sin is always unbelief. And unbelief is always man's faith in himself".

This reminds me of the scriptural statement that "sin is lawlessness" (I John, 3/4). This from the Revised Version. The Knox reads: "sin of its nature is disorder". Sin takes many forms, but basically it is a refusal to submit to the law of God. In that sense it involves unbelief. A man chooses his own rather than God's way. Barth at once links this with "religion". Permit a digression. It is proper that the word "religion" and the word "religious" should be used in respect of those who have taken special vows; so that we speak of "a religious". The unconscious, but gross impropriety of the use of such words comes again and again when someone asks me in a pub if I am religious, which always, as far as I can remember, goes hand in hand with the question about my drinking ale. Often the word is used almost as badly by those who know I have a habit of going to church. The big snag about "religion" is that we have "the Christian religion" which is at once put among "the world's religions", so that we have "comparative religion" as well as a sloppy ecumenism disliked as much by my Evangelical friends, of whom I have many, as by, thank God, more and more Catholics (for, what it is worth, "ecumenism" is going out of fashion).

Barth tells us that unbelief, considered as man's faith in himself, "invariably consists in the fact that man makes the mystery of his responsibility his own mystery, instead of accepting it as the mystery of God. It is this faith which is 'religion'. It is contradicted by the revelation attested in the New Testament which is identical with Jesus Christ as the One who acts for us and on us. This stamps 'religion' as unbelief". It is startling to have 'religion' equated with

unbelief; but if a man refuses to accept what Barth calls "the mystery of God" and prefers to set his own stamp on things, then it is hard to see how the charge is to be avoided. In the same vein Barth complains that man does not believe; "If he did, he would accept a gift, but in 'religion' he takes something for himself. If he did, he would let God Himself intercede for God; but in 'religion' he ventures to grasp at God. . . In 'religion' man bolts and bars himself against revelation by providing a substitute, by taking away in advance the very thing which has to be given by God".

Barth must not be numbered among the exponents of what has been called "religionless Christianity". Barth is attacking all "religion" which takes its origins in man and man's strivings, rather than the reality and importance of God the Father's revelation to man through the Second Person made man. This is, alas, called "religion"; but it were better to call it the Gospel of the Grace of God, and in that it confronts "religion". If "man is religious by nature",—supposing, of course, nature after the Fall—then man is an idolater by nature. "Cursed shall he be, says the Lord, that puts his trust in man". "There is no riddle like the twists of the heart; who shall master them? Who but I, the Lord, that can see into man's heart and read his inmost thoughts." (Jeremias 17/5, 9). Jeremias later (ch. 31) tells us that God will implant His law in Israel's innermost thoughts. This Israel is, of course, a spiritual Israel, and the implantation is the Gospel and the grant of Faith. It is a New Covenant which will be indefectible.

St. Peter swiftly disposes of the notion that men naturally crave for God. "You are children new-born and your craving must be for the soul's pure milk that will nurture you into salvation" (I Peter 2, 2). On goes St. Peter to write of the Corner-stone which the builders rejected, a stone to trip men's feet, a boulder against which they stumble. "They stumble over God's word and refuse it belief; it is their destiny" (I Peter 2, 8). Strong words indeed, but it is fitting they should be given through the Rock-Man by revelation. (And the Church is built upon a Rock).

There is one new canon of the Mass wherein we are enjoined to pray that God will "guide Thy pilgrim Church".

(This vernacular is, by the way, a seriously bad translation of "firmare dignetur"; "*strengthen* Thy pilgrim church"; as one sees it in the little known Latin). What of this "pilgrim church"? After having asked many Catholics that question I find a variety of answers of which one is common: "Do not question what is in the Mass". Such an answer comes, I find, almost always from cradle Catholics of about my age and over, who, about 20 years ago, would have been horrified to hear Mass in the vernacular and who used to talk to me as if Latin were a mark of the Church. I met them early, almost as soon as I was baptised in 1942. For them; to question was to doubt. Next to the Bible I was brought up on some Quaker classics and *Pilgrim's Progress* (the tinker who wrote it hated Quakerism). I concede that there is something like a pilgrim in each Christian's life. But the translations in I Peter 2, 11, now have as a rule, "strangers and exiles" rather than "pilgrims and exiles". The context is "to resist those natural appetites which besiege the soul". Nothing here about a mass of Christians, not the Mystical Body, moving on some road; with the implication that soon it will find a freshly revealed truth, some truth, that is, not once and for all delivered, even if not adequately grasped.

It is clear from such extracts that man is not orientated towards God. St. Paul, in that great first chapter of his epistle to the Romans, reminds us that a knowledge of God has not been denied to men. "God has made it clear to them; from the foundations of the world men have caught sight of His invisible nature, His eternal power and His liveliness as they are known through His creation. Thus there is no excuse". And here we need to be reminded of two texts in Holy Scripture, one from Proverbs (20, 27) and the other from the first chapter of the Gospel given us through St. John, which we used to hear each Sunday. From Proverbs; "Man's spirit is the lamp of the Lord to search out the hidden corners of his being". From St. John; "There is One who enlightens every soul born into the world". As to the first, it seems proper to say the Scripture refers to man's conscience. God has given it to man and, in that each man has it, it may be said to be part of man's make-up. As to the second, the context refers to Our Lord Him-

self, so that we are told that there is a Light given to man, which is not strictly speaking *of* man though *in* man. In St. Matthew's Gospel we have a strong warning. "If the light which thou hast in thee be darkness, what of thy darkness?" Isaias, in Chapter 6, where he tells of his vision of the holy beings veiling God's face, relates the order he has been given: "Go and give a message to this people of mine. 'Listen as you will, but ever without understanding, watch all and perceive nothing'." Thy office is to dull the hearts of this people, deaden their ears, dazzle their eyes, so that they cannot see with those eyes, hear with those ears, understand with that heart, and turn back to me and win healing". Our Lord repeats that prophecy in Matthew 13, 14.

Aquinas acutely observed that miracles serve not to convert, but to condemn (Sum. Theol. 1a, 2ae; q113, ad 10, ad 2). Pascal rightly wrote that the cruellest war that God can wage against men in this life is to leave them exempt from that war which He came to bring (Matthew 10, 34). In my Quaker youth, I heard one or two Quakers of the "primitive" school speak of some crucifixion within a man's soul as the Light conflicts with a man's evil propensities. That seemed worth saying, though I gather that such "primitives" over-emphasised this interior work to the detriment of the Blood spilt outside the walls of Jerusalem. Were I to regard what is the Christian "thing", I might well come to the conclusion that it is the gracious work of God in some soul, a work which enables a man to triumph over and against his corruption.

The Cardinal Archbishop asserts that the "thing" is gratuitous when for him the "thing" is a natural religious instinct. Now it should be very well known that St. Augustine of Hippo, among others, was deeply aware of what must be called "natural grace". Since it was God's grace which brought our first parents into existence and, since the Fall had not utterly destroyed their nature, something of grace remained. His argument occurs in several places in his *De Civitate Dei*. But he considered such grace not as "supernatural", but "natural"—"natural" in the sense that it belonged to man as originally created. It is, of course, "supernatural" only in the very limited sense that it

comes from God. Such grace has no value whatever in relation to a man's salvation. That is not merely St. Augustine's opinion. It is a dogma of the Church that saving grace cannot be merited by natural good works which derive from that "grace" belonging to man as created. Even does the Church teach (Second Council of Orange) that saving grace is not given as a result of human petitions, but rather that grace works in a man to make him call upon God. A man cannot acquire by himself any positive disposition for grace (Second Council of Orange. Scripture ought to suffice : John 6, 44; 15, 5; I Cor. 4, 7; Eph. 2, 8).

I am left with two sentences in Cardinal Hume's book, one of which cries out to heaven for cancellation; the other of which is too cloudy for me, and I believe, for others, to grasp. The first is that every man is a "hidden Christian". I never felt amiable towards Gandhi; but he did refute this when, having been told that he behaved as a Christian, he politely answered, "No, I behave as a Hindu". When St. Louis, King of France now and again had lunch with Saladin, I am pretty sure that St. Louis did not tell the great Moslem how Christian he was. It would have been grossly impolite as well as silly. The second sentence is : "In becoming man Christ became all men". I just do not understand and I have a not too ingenuous notion that I am not expected to understand the sentence as it stands, but to "feel" that I am being told something portentous, something rather esoteric as to its meaning. If I am to understand that through the Incarnation a bridge was built between all men and God, that is ABC for the Christian. But I am sure I am not expected to understand the sentence in that way. If only the Author had expanded. Obviously, I must not take it literally; e.g. in such a way as to say that Christ became every murderer and gangster as well as all the respectable godless people, let alone me.

It seems to me that more and more Christian *periti* are talking like this; and I believe I am being treated to a spectacle like that of the Emperor's New Clothes. But I am, I hope, like that young boy who, to use Danny Kaye's version, cried out : "The King is in the altogether". And then I wonder how flippant I should be towards a high English cleric I so greatly respect.

Henry Edwards

TEILHARD: HOAXER IN CHIEF ?

Ape-Men—Fact or Fallacy ? By M. Bowden; Sovereign Publication, 1978, PO Box 88, Bromley, Kent BR2 9PF; pp. 196; £3.30 (post-free).

This is one of the most important works for years on the ape-men fossils and it shines a bright light on four aspects. Firstly, the author shows that the ape-men fossils are dubious in the extreme. Secondly, he shows that evolutionists have concealed or minimised fossils of real men as ancient as those of their supposed ancestors, the ape-men. Thirdly, the ape-men have not been "discovered" by a huge army of scientists, but rather by a tiny group, numbered almost in single figures, travelling from hoax to hoax. Lastly, many will conclude from this work that right in the centre of this group was none other than Teilhard de Chardin.

The Piltdown fraud was an old human skull associated with a doctored monkey's jaw. A faked canine tooth was important confirming evidence. Teilhard found this tooth in a previously searched area, and also other fakes such as a Stegodon tooth. Radioactivity tests showed that the latter almost certainly came from Ichkeul in North Africa, near where Teilhard had worked. Teilhard's educational and general background fitted him better to be the forger than the other Piltdown men, and Bowden's closely reasoned detective work shows how Teilhard's and other memoirs have minimized or concealed facts implicating Teilhard. The famous anthropologist Louis Leakey suspected Teilhard, as did others, but all too often relevant material has not been published for one reason or another.

Two Piltdown alumni, Teilhard and Davidson Black, moved on to Choukoutien, near Peking, where, in 1929, they found a brain-case (the Locus E skull) which Teilhard and others initially described as small and ape-like, but which was then promoted to ape-man status as *Sinanthropus*. In 1932, Abbé Breuil, the world-famous authority on Stone Age Industries, reported a bed of ashes 7 metres thick on the site as well as the remains of advanced bone and stone industries. Teilhard and Black first ignored this evidence, which pointed to real men, and then played it down, referring to these remains of huge furnaces as "traces" of fire.

In a supposedly complete bibliography, they omitted Breuil's report. As time went on, *Sinanthropus*'s small and ape-like skull swelled and swelled as fragments of other skulls, with lavish additions of plaster, were "reconstructed" into larger and larger ape-men skulls.

In 1934, Teilhard admitted that they had found the skulls of real men on the site, but in a 1937 paper he omitted all mention of them, and maintained that *Sinanthropus* was responsible for Choukoutien's industries. In 1937 it was stated that much of the evidence of the advanced bone industry had been "lost" as a result of Chinese-Japanese hostilities, and by a remarkable chance, the same fate befell most of the other fossils at the time of Pearl Harbour. No one can verify now just what was found, and as Dr. von Koenigswald remarked, "many people who have admired the splendid drawings and photographs . . . would be disappointed if they saw the originals".

The story shifts to Java, where, in 1891, Dubois found what he first assessed as a chimpanzee skull-cap. On reconsideration he decided that the human thigh-bone found 14 metres away belonged to it, and that the combination was "*Pithecanthropus*" or Java Man. *Pithecanthropus*'s credibility was enhanced by Dubois's action in concealing the fact that he had also found skulls and other remains of real men, and by his refusal to let anyone see the fossils for decades. Professor Selenka's follow-up expedition could find no trace of *Pithecanthropus*, but did find a human tooth and remains of fire in the *Pithecanthropus* strata. In 1931 Dr. von Koenigswald landed in Java specifically to discover more *Pithecanthropus* fossils to bolster up Dubois's hybrid, after the negative outcome of the Selenka expedition. He made little progress and presently lost his job. In 1936, Teilhard visited him, and greatly improved things. In only ten days, with a facility equal to that he had shown in Piltdown and Peking, Teilhard discovered fossils which he had previously stated that he hoped to find, and secondly, he was able to channel substantial sums to von Koenigswald. Teilhard's biographer, Cuénot, speaks of "a vast web, of which Teilhard held in part the threads . . . able like a magician, to make American money flow". In 1940 Dubois denounced his own find as a gibbon's skull-

cap. After the Second War, Teilhard is found in Africa, pumping money into *Australopithecus*, which nonetheless was demoted to monkeydom by Lord Zuckerman.

Numerous remains of real men at least as old as the supposed ape-men have been found. The establishment rejects the majority by applying criteria of a strictness which would exclude all the ape-men, if applied there, and the rest are dismissed as intrusive burials into older layers, the latter being the evolutionist's *lusus naturae*. Neanderthal man was originally portrayed as an ape-like creature, but is now accepted by evolutionists as close to modern man, having a brain as large or larger. Bowden shows that he was probably a man of modern type but suffering from rickets and/or syphilis which produced the characteristic thick-set body and heavy joints.

This book is written by a clear thinker with a scientific approach who has long studied the original books and papers, weighed one account against another, and has now given us the results in a condensed yet clear way. The subject is not easy, but the author has done what he can to make it as plain as possible. There are 54 good diagrams, and virtually no printing errors. Complex arguments are made clearer by charts, by splitting chapters into headed sections, and by summaries and charts. One hundred and fifty-three books and papers are clearly referenced, and have been, one feels, squeezed dry both of the information they were meant to give, and additional of all the information which intense literary and scientific detective work can extract. The tone of the book is that of a dispassionate scientific treatise, letting the reader form his own conclusions, and giving no evidence of any philosophical or religious "prejudices", so that it cannot be conveniently labelled as "cranky" or "fundamentalist". Everyone should have this book and make sure that their public library also has it.

George Stern, M.A., M.Sc.